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THE BURIAL OF ISABELLA, QUEEN OF EDWARD II.

In the important 'Calendar of Papal Registers: Letters, Vol. ii.,' just issued (it is a mine of information), are two brief entries of considerable importance. The Pope, John XXII., grants to Queen Isabella two indults:—

1. "That her confessor may give her plenary remission at the hour of death."

2. "That her body may be divided and buried in three churches of her choice."

The indults are dated from Avignon, 6 Kal. December, 1323.

The queen is, of course, Isabella, wife of Edward II., "daughter of Philip IV. of the Name, surnamed Le Bell, King of France (sister to the Lewis Hutin, Philip le Long, and Charles le Bel', also Kings of France)." Edward's marriage with Isabella, then

"a Lady of 12 years old, was solemniz'd in the Church of our Lady [Bologne] upon the V. of the Kalends of February (viz. the 28th day of January), 1307, and graced with the presence of 4 Kings and 3 Queens, besides the Bride: who, having been his Wife twenty years, and his Widow thirty, deceased in her great Climacterical year (viz. 63) at Risings near London, the 22th day of August (an Inquisition records it, upon Wednesday before the Feast of St Bartholomew) in the 31 year of the Reign of her Son King Edward III., an. 1357, and was buried in the midst of the Choire of the Gray Fryars Church in London the 27th of September following."

So Sandford (in his 'Genealogical History of the Kings of England,' pp. 145, 146) sums up her strange eventful story. The disastrous reign, with its horrible conclusion, its rebellions, the conspiracy of the queen against her husband, the deposition and the foul murder of the king, are well-worn subjects and need not repetition here.

The "Risings near London" is, of course, Castle Rising, to which the Queen Isabella was sent in November, 1330, as a prisoner "for the rest of her life" (Green, 'History of the English People,' i. 397).

Turning to Stow's 'Survey' (sixth edition, 1754, i. 630), a notice is found, in the account of the church of the Grey Friars, of the monuments with which it was adorned. "In the midst of a Tomb of Alabaster, Queen Isabel, wife to Edward the Second, Daughter of Philip le Bell, King of France, 1358. [And, under her Breast, lieth the Heart of her Husband.]" The words included within brackets are authenticated by the initials J. S.—that is, John Strype—in the margin. It was a curious irony of fortune which placed the heart of the ill-used husband on the breast of the rebellious wife.

This church seems to have been very rich in separated hearts. A cursory glance at the account in Stow is sufficient to show that here were deposited the hearts of Peter Mountford, of the Lady Jane de Serre, wife of Guy de Salines, of the Lady Isabel de Averne, and of "Eleanor, Dutchess of Buckingham, 1530. This Lady bequeathed her Heart to be buried in the Grey-Friars Church in London, and her Body in the White-Friars Church in Bristol."

I am not quite certain what object was proposed to be attained by this strange dismemberment. Probably it was thought that the prayers of several religious houses might the more surely be obtained if some portion of the body rested within the consecrated precincts.

It may be supposed that under the circumstances of Queen Isabella's death the intention indicated in the Papal indult may not have been carried out, and that the entire body of the hapless queen may have been laid to rest at the Grey Friars, Newgate Street. It is difficult to ascertain the exact truth.

Miss Strickland gives the following account of the last days of the widowed Isabella, the "she-wolf of France":—

"Isabella died at Castle Rising, Aug. 22, 1358, aged sixty-three. She chose the Church of the Grey Friars where the mangled remains of her paramour Mortimer had been buried eight and twenty years previously, for the place of her interment: and, carrying her characteristic hypocrisy even to the grave, she was buried with the heart of her murdered husband on her breast.....

"Isabella was interred in the Choir of the Grey Friars within Newgate, where a fine alabaster tomb was erected to her memory. She had given 62*l.* towards the building of this Church. It was usual for persons buried in the Grey Friars to be wrapped in the garment of the order, as a security against the attacks of the foul fiend. Queen Isabella was buried in that garment, and few stood more in need of such protection. Perhaps, in the decline of life, she had been admitted into the third order of S. Francis, instituted about twenty years before her death for lay penitents who were not bound by conventual vows." — 'Lives of the Queens of England,' edition 1857, i. 539-541.

And here arises the question suggested by what has gone before :—

"According to Blomefield, local tradition asserts that Queen Isabella lies buried in Castle Rising Church, and that all the procession to the Grey Friars in London was but an empty pageant. In confirmation of this assertion they point out a simple grey stone, with this inscription deeply cut, ISABELLA REGINA.
Antiquaries, however, are of opinion that this stone covers the grave of one of the officers or ladies who died in her service at Castle Rising, but it is also possible that she might have bequeathed her heart to her parish Church, and that this inscription may denote the spot where it was interred."

Certainly the existence of the Papal indult renders this suggestion probable. If it be accurate, it would be still more curious that the heart of the miserable husband should have been placed upon the heartless body of the wretched queen.

It may be worth while to mention that an effigy of Isabella is to be seen amongst the statuettes which grace the tomb of her son John of Eltham, in Westminster Abbey. "She wears the conventual veil which she assumed, as a sign of her penitence, during her seclusion at Castle Rising"—a long and weary captivity.

'N. & Q.' supplies, as usual, a good deal of scattered information upon the subject of heart-burial; and as I have the good fortune to possess a complete set, having been a subscriber from the first number, I have thought that it might be worth while to gather together in substance such notices as have already appeared in these pages. Many of the short notices now referred to well merit reprinting; but space is precious, and I content myself with the briefest summary :—

The "herte inuyncyble" of Richard I. still preserved in the Musée at Rouen.—1st S. vi. 433; 2nd S. xi. 240.

The heart of James II. St. Mary Chaillot, near Paris. His brain in an urn of bronze gilt, Chapel of the Scotch College. The heart of his queen, Mary of Modena. Intestines of Louisa Maria, his second daughter. Heart of Mary Gordon of Huntly, Duchess of Perth. Since the death of Sixtus V. in 1590, the intestines of the Popes have been interred in the Church of SS. Vincenzo ed Anastasio, the parish church of the Quirinal.—1st S. vi. 568.

In the Bolton vault at Hensley, in Yorkshire, a heart enclosed in lead rests upon a leaden coffin.—2nd S. xi. 70.

The heart of Richard, son of Richard, King of the Romans, found a resting place in Westminster Abbey, 1271; his body at Hayles. Isabel, wife of Richard, King of the Romans; her body at Beaulieu, her heart at Tewkesbury.—2nd S. xi. 134.

The valiant Douglas
On his dauntless bosom bore
Good King Robert's heart—the priceless—
To our dear Redeemer's shore.

The heart of Henry II. or Henry III., Fontevrault, was in 1828 in the museum at Orleans, and was afterwards presented to Bishop Gillis of Edinburgh, to be by him handed over to the English Government.—2nd S. xi. 166.

Christ Church, Cork: a human heart embalmed.

The volume which formed the starting point of this note contains another entry which may well be quoted in this connexion. The same Pope, John XXII., in the first year of his Pontificate granted absolution and dispensation "to John called Brabanzon, of the Diocese of Lincoln, who has incurred excommunication for having divided his father's corpse and buried it in divers places, after which he has been ordained and obtained a benefice."

I suppose that John Brabanzon's offence lay, not in dividing his father's corpse, for this seems to have been far from unusual, but in his dividing the corpse without lawful authority. This leads, naturally enough, to the question, What was lawful authority for such dismemberment? Was a Papal indult required in every case? Or could the bishop of the diocese or the archbishop of the province issue the necessary authorization?

And what was the usual division of the dismembered parts?

In some lines, which have already done duty in 'N. & Q.,' 1st S. xi. 134, Hardyng says of Richard I.:—

His herte inuyncyble to Roan he sent full mete,
For their greate truth and stedfast greate constaunce,
His bowelles lose to Poyton for decreyuaunce.

His body was to be buried at Fontevrault.

That the head sometimes found a resting-place apart from the body is well known from such familiar cases as the head of Archbishop Simon of Sudbury in St. Gregory's Church, Sudbury; the head of Sir Thomas More at St. Dunstan's, Canterbury; and the head, said to be that of an Earl of Suffolk, still preserved at Holy Trinity, Minories. These are all cases of decapitated persons. Did the rightful owner ever desire that his head should be buried apart from his body?

That the heart and (strange to say) the intestines were in some cases buried separately, has been abundantly shown in the cases cited; and there are many others. How perilously near the penal sentence of "quartering" the repulsive process seems.

W. Sparrow Simpson.

LETTERS OF LORD NELSON.

Herewith I send you copies of three unpublished letters of Lord Nelson which I had the pleasure to read while on a short visit to Ecclefechan a short time ago. They now belong to Mr. Thomas

Graham of that place, to whom they have descended from the relative Mr. Graham whose address they bear, who was a surgeon of the fleet and a friend of Nelson's. The writing of the earliest is entirely different from that of the two others, it having been written when the writer had the use of both hands. The second was written before he was ennobled, and the third after this event. They may interest your readers :—

Burnham, Norfolk, June 8th 1790.

Dear Sir,—I was very glad to hear you have had so pleasant a Voyage in all respects. Your own good conduct I am well assur'd will always make you be respected. I am much oblig'd by your remembrance. Mrs Nelson will with thanks accept a pair or two of birds if you can spare them. I think the only way of getting them safe to London is by the waggon directed for my brother at the Navy office who will desire to forward them here. As you will see I am amongst the disappointed ones in not getting one of the first ships but I understand I am soon to be employ'd. Since you sail'd I have been plagu'd by the seizures made whilst in the West Indies a prosecution being now agt me for five thousand pounds sterling for one Vessel it is very true Government are defending me but the unpleasantness still falls on me such as being served with Notices and things of that kind, and may be arrested perhaps in the end if it should be given against me I see a person may do their duty too *well* however a good War will sett all to rights remember me to Mr Brown & believe me

Your most faithful Humble servant
Horatio Nelson.

[Endorsed] Mr Graham, Surgeon of H.M. ship Adventure, Portsmouth.

Bath, Feby 3rd 1793.

My dear Sir,—I am just favor'd with your letter of 29th Jany and am sorry if your health will permit your serveing that you had not applied long ago for Mr Jefferson was appointed to the Vanguard in Decr last. My arm is perfectly healed and my general health is better than it usually has been. I shall be in Town abt the end of this Month but I should be sorry you took the trouble of such a very long journey merely to se me Believe me

Dear Sir
Your Obliged Humble Servt
Horatio Nelson.

[Endorsed] Bath, Feby fourth, 1793, Inchiquin.
To Mr Graham at Mr David Smith's Warehouse, Liverpool.

December 17th 1800.

My Dear Sir,—You must as my other friends have the goodness to forgive my not writing so much or so often as those who have two hands, and not attribute to neglect or inattention what is truly the effect of my loss. I can assure you no one rejoices more to hear of you than myself and feel grateful for all your congratulations and good wishes and only rest assured that I am as ever your sincere friend Nelson.

Mr Thos Graham, Liverpool.

[Endorsed] London, December seventeenth, 1800.
Mr Thos Graham, Surgeon R.N., Liverpool.
Nelson.

Robt. Blair.

South Shields.

THOMAS PALMER.

The 'Dictionary of National Biography,' in noticing Sir Thomas Palmer, "the Travailer," adds a brief note on his namesake, an Oxford scholar, who graduated from Brasenose in 1553. Two works, which I believe to be his, are preserved in manuscript in the British Museum, one of them containing unprinted verse of Drayton and Ben Jonson, a transcript of which may be acceptable.

Additional MS. 18,040 is a book of emblems, 'The Sprite of Trees and Herbes,' by Thomas Palmer, with coloured drawings. It was purchased at Rudd's sale in February, 1850, and bears on the fly-leaf the name of Margaret Nevill, and, in similar handwriting, "Wrote in the year 1663." This is merely an entry of the owner, not the date of the MS., which is 1598–1599, as the dedications show. The first of these is in English to Sir Robert Cecil, afterwards Earl of Salisbury, acknowledging the "manifolde favours" received from "your moste honourable father"; "my pamphletts (how vnworthy so ever) were continually respected and my selfe so protected by his lordshippe as all the lyttle happines of my olde and decrepite age I did rightly (next god) attribute vnto hym." So he gave Lord Burleigh for a New Year's gift "last yere" a hundred emblems, and had a hundred more ready "this new yeres tyde: and being prevented by his vnwelcome deathe, have presumed to dedicate them to your honr the verie image both of his virtue and wisedome, and also, as I hope, of his favour and good fortune. The worke I have intituled the sprite of trees, and herbes." He signs himself, "Yor honrs moste humble and dayly orator Thomas Palmer." Next comes a Latin address to Lord Burghley, ending with acknowledgments, evidently the original dedication written before Burghley's death; and then "Verses written in the commendac'on of this little booke." The writers are :—

1. "Thomas ffryer, doctor of Phisicke." See Munk, 'Royal College of Physicians,' i. pp. 72–3. He was a Romanist, and compounded for not attending church.

2. "Richardus Foster, medicinæ doctor." See Munk, *ibid.*, p. 74.

3. Nicholas Hill, "philosophus," who "lived most of his time in the Romish persuasion" (Wood, 'Athen. Oxon.,' ii. p. 86, ed. Bliss).

4. "Nicholas Rosecarrot, gentleman," of whom I can discover nothing. Wood, however, 'Athen. Oxon.,' i. p. 478, notices the arrest of the Romanist Ralph Sherwyn, a Fellow of Exeter College, in 1568, "in the house of one Roscarriot or Roscarrock"; the name seems uncommon, and this may furnish a clue. Rosecarrot's verses begin :—

Blushe not my Palmer, bashfull thoughe thou be.
ffor some, whiche knowe thee, knewe it to thy blame
yea in thy prime when none excelled thee
withe Tullius penne a filed phrase to frame.
Calena be my iudge, our nurse renownde
where bothe thy praise and blame so shryll dyd sounde.

Where was Calena

5. "Jo. Keeper, gentleman," or rather Keper, a Somersetshire man, who graduated at Oxford in 1568-9. On July 8, 1580, he petitioned, a M.A. of Louvain, to be incorporated at Oxford but the grace was refused, from a belief that he was a Romanist ('Oxf. Univ. Reg.,' Oxf. Hist. Soc., i. 268).

6. Drayton, who wrote :—

Nature, and Arte are ouermatcht by thee
in secreat vertews both of Plants and flowers
thou doest excell both Phisick and the Bee
though in their functons, and their seuerall powers
the best but honny that the Bee canne gett
and Med'cene is all Phisicke doeth extracte
by thee againe they both to schoole are sett
for thou hast seene what Arte, and Nature lackte
Their vse is whilst, the Plant or flower doth growe
drawne from the leafe, the winde, the barck, ye roote
but thou in these doest greater cunninge shewe
to serue thy vse though lyinge vnder foote
Both foode, and Medcene thou from these doest tey
both these confinde in thy Moralitye
Mic: Dr.iton.

Gloria cu'q. sua est.

7. Lastly, Ben Jonson :—

When late (graue Palmer) these thy graffs and flowers
(so well dispos'd by thy auspicious hand)
weare made the obiects to my weaker powers;
I could not but in admirac'on stand.
first: thy successe did strike my sence wth wonder;
that mongst so manie plants transplanted hether,
not one but thriues; in spite of stormes and thunder
Vnseason'd frosts, or the most enuyous weather.
Then I admir'd, the rare and p'scious vse
Thy skill hath made of ranck dispised weedes;
Whilst other soules conuert to base abuse
the sweetest simples, and most soueraigne seedes.
Next, that wth rapt moe, was: I might behold
how lyke the carbuncle in Aaron's brest
The seauen-fold flower of Arte (more rich then gold)
did sparcle foorth in center of the rest:
Thus, as a ponderous thinge in water cast
extendeth circles into infinits,
still making that the greatest y^{t} is last
till th' one hath drownd the other in o^{r} sights
So in my brayne; the stronge impression
of thy rich labors worlds of thoughts creat'd
wch thoughts being circumvol[v]d in gyerlyk moc'on
wear spent wth wonder as they weare delated
till giddie wth amasement I fell downe
in a deepe trance; * * * * *
* * * * * When loe to crowne thy worth
I struggled wth this pas'on that did drowne
my abler faculties; and thus brake foorth
Palmer thy trauayles well becum thy name
And thou in them shalt liue as longe as Fame.
Ben: Jhonson gent.

Dignum laude virum Mvsa vetat mori.

Jonson was a Catholic from 1598 to 1610. It is unnecessary to cite instances of his connexion with Palmer's patron, Sir Robert Cecil.*

* The handwriting of Drayton's and Jonson's verses differs from that of the MS. elsewhere; that of Jonson's lines resembles the MS. of his 'Twelfth Night Revels' (Royal MS., 17 B, xxxi.), printed for the Shakespeare Society in 184[illegible].

Two points which Wood ('Fasti Oxon.,' i. p. 150) relates about Thomas Palmer, of Brasenose College, identify him with the writer of 'The Sprite of Trees and Herbes.' (1) "He was an excellent orator, and the best of his time for a Ciceronian style. He collected several matters from Cicero, which coming to the view of the learned Cambden, he judged them very fit to be printed." Compare Roscarrot's allusion to Palmer's feats "with Tullius' pen," in which none excelled him in his prime. He had taken his degree over forty years before his emblem book was written. (2) Palmer, "being a zealous Roman Catholic, suffered much in his person and estate for religion's sake, and therefore numbered among the confessors for their cause in the time of Queen Elizabeth." Note that four, if not five, of the writers of complimentary verse can be shown to be Catholics; it is easy to imagine how closely members of the Roman Church would cling to one another at a time when their sympathies were sharpened by persecution.

The emblems, 223 in number, are confined to plants and flowers. The work closes with an index, a letter "lectori latiùs docto," and extracts from the fathers.

An emblem book of earlier date, but in a similar handwriting and by the same author, is contained in Sloane MS. 3794. It is entitled, "Two hundred poosees Devysed by Thomas Palmer. Psal. 77. I will open my mthe in a parable I will declare harde sentences of olde." There is only one copy of 'Verses written in the commendac'on of thys little Worke,' by R. M.—a sustained quibble about palms. There is a verse dedication to Robert Dudley, Earl of Leicester, the catalogue of whose titles includes that of Chancellor of Oxford University. The date of the finished work is, therefore, after Dec. 31, 1564, when Dudley entered on that office. A verse address follows to the University of Oxford, with a drawing of the University arms, signed "I. B." A few of the emblems are pen-and-ink drawings, but the majority are woodcuts taken from books. I have traced these to Anean's 'Picta Poesis,' 1552, and Alciat's 'Emblems,' Paris, 1534.

Percy Simpson.

The Battle of Killiecrankie and the Death of Claverhouse.—A general misconception prevails as to the exact site of this famous battle. The hundreds of tourists who every year visit the Pass of Killiecrankie, following the direction of their guide-books and local tradition, turn off from the high road to gaze upon a cornfield where they are assured the battle took place. In the centre of this field stands a rough, grey, upright stone, which is pointed out as the spot where Claverhouse fell. How the grey stone, which is evidently a Druidical remain, came to be connected

with Claverhouse it is difficult to say, but certainly it does not mark the scene of the battle. Higher up, on the brow of the hill, is a kind of plateau on which stands Urrard House, the grounds of which wind down to the high road overlooking the pass. It was on this plateau that the battle was fought. The beautiful walled-in garden lies sheltering under the escarpments thrown up by the Highlanders. In the midst of this garden, in a grass plot, is a spring, now surrounded with ferns and foliage. Claverhouse reining in his horse at this spring was shot. He rode on a few yards and then fell, fatally wounded. A mound covered with trees covers the spot where the victory of the Jacobites was turned into a practical defeat by the loss of their leader. The story goes that Claverhouse was deemed invincible and bullet proof, and that it was a silver button that gave him his death wound. The tradition shows the superstitious terror which he inspired.

The calm beauty of the scene of the terrible battle, the sunny, well-tended garden stretching upwards to the silent hills, and downwards to the rustling woods, are a welcome contrast to the memories of bloodshed which the spot invokes. The autumn fruit hangs drooping over the ground, now a greensward, where, two hundred years ago, men were falling in the agonies of the death struggle. Everywhere the eye rests on verdure and luxuriance.

Through the courtesy of the occupants of Urrard House, who with true Scotch hospitality invited three strangers from the south to pass through the grounds and view the real site of the battle, a widely spread error has been discovered.

GEORGIANA HILL.

Wandsworth.

RECORDS BY RAIL AND SEA.—The following note may perhaps be welcome to some future hunter of records. On or about Aug. 22, a train belonging to the London and East Coast Company left King's Cross for Aberdeen. It accomplished the distance, viz., 528 miles, in 520 minutes—the scheduled time, under ordinary circumstances, being 625 minutes. On or about the same day, the West Coast Company despatched a train from London to Aberdeen, a distance of 540 miles, in 535 minutes. The rate of speed in each case is practically equal. On Saturday, Aug. 17, the American mails left London late in the afternoon. They were transferred to the Cunard Line steamer Campania at Queenstown on the following day, Sunday, Aug. 18, and by noon on Friday, Aug. 23, they had passed Sandy Hook. Thus the transit from London occupied less than five days and fifteen hours; a feat never before accomplished.

RICHARD EDGCUMBE.

Hotel Belle Vue, Saas Fée, Valais.

'RULE BRITANNIA.'—It is curious to note how frequently mistakes are made regarding the authorship of 'Rule Britannia.' Charles Kingsley, with all his wide and minute knowledge, has to be placed with the defaulters on the subject. In his article on 'Alexander Smith and Alexander Pope' ('Literary and General Essays,' p. 97, ed. 1890), he attributes the lyric to Campbell, along with 'Hohenlinden' and 'Ye Mariners of England.' As the paper was contributed to *Fraser* in October, 1853, the mistake has in its course passed a number of critical eyes, and now at length assumes a somewhat historical interest. THOMAS BAYNE.

Helensburgh, N.B.

CARDINAL MAURY.—In 'French Men and French Manners' the author makes a curious mistake regarding a saying of the Abbé (afterwards Cardinal) Maury in 1789. A ruffian yelled after him, "Where is that Abbé Maury? I'll send him to say mass in hell." The Abbé rejoins, "That's all right, but you'll help me to perform it," and, taking out his pistols, adds, "Here are the cups for the wine and oil." Evidently for "oil" read *water*. The cups are, I suppose, the small cruets used to contain the wine and water—not wine and oil—for the chalice. Oil is not used in mass. Wine and water are. GEORGE ANGUS.

St. Andrews, N.B.

CHESTNUT TREE AT ALBURY.—In a recent visit to Albury, near Guildford, I took the opportunity of passing round the enormous chestnut tree in the garden of Weston House, which is, I believe, the dower-house of the Duke of Northumberland's Albury property. The present stem is practically recumbent on the ground, but alive and healthy, and from it young trees have sprung, forming a clump which is really one tree, the branches touching the ground on all sides. The whole is one hundred and seventy long paces round. The tree is a notable one, even among the fine timber of the neighbourhood.

W. H. QUARRELL.

SIGNBOARD.—The following cutting is taken from the *South Wales Daily News*, Aug. 31:—

"In the village of Llangennith, at the extreme end or peninsula of Gower, there is a thatched public-house with the following signboard:—

'Welcome to town, gentlemen—Ruth Pauned.
I have trusted many to my sorrow,
Pay to-day and trust to-morrow;
Call softly, drink soberly,
Pay freely, depart quietly.'"

In Larwood and Hotten's 'History of Signboards' various lines are given as the intimations of landlords that no credit is allowed, but the above are somewhat different.

F. C. BIRKBECK TERRY.

DISCOVERY OF JOHN EVELYN'S 'MEMOIRS.'—When looking over a large collection of franks and autographs, bearing dates from 1820 to 1825, I came upon a franked address—"To Miss Gregson.

Liverpool. From William Upcott." Attached to the sheet was a printed slip, with the following story of the discovery of John Evelyn's 'Memoirs':

"A short time before the publication of the 'Memoirs of John Evelyn' Mr. Upcott, of the London Institution, was at Wooton in Surrey, the residence of the Evelyn family; and sitting after supper with Lady Evelyn and Mrs. Molyneux, his attention was attracted to a tippet made of feathers, on which the latter was employed. 'Ah! Mrs. Molyneux, we have all our hobbies,' said Mr. Upcott. 'Very true, Mr. Upcott,' rejoined Lady Evelyn. 'And may I take the liberty of asking what yours is?' 'Why mine, madam, from a very early age, has been the collecting of the hand-writing of men of eminence.' 'What! I suppose,' Mrs. Molyneux said, 'you would care for things like these,' unfolding one of her thread cases, which was formed of a letter written by Sarah, Duchess of Marlbrough. 'Indeed I should, very much,' exclaimed Mr. Upcott. 'Oh, if that be your taste,' said Lady Evelyn, 'we can easily satisfy you. This house is full of such matters; there is a whole washing-basket full of letters and other papers of old Mr. Evelyn, in the garret, which I was so tired of seeing, that I ordered the house-maid the other day to light the fires with them; but probably she may not yet have done it.' The bell was rung, and the maid questioned about the basket of waste papers. The basket of letters and papers was produced untouched, and the result was the publication of the 'Memoirs of John Evelyn.'"

There is such a romance in the above curious story that I shall be glad if any of the readers of 'N. & Q.' can give information bearing upon the history of the 'Evelyn Memoirs.'

JOHN ROBINSON.

Choppington Street, Newcastle-upon-Tyne.

"INFORMATORY."—It is perhaps worth noting in 'N. & Q.' the birth of a new word. In the *Weekly Dispatch* for Aug. 22, 1891, a writer speaks of a new book as "not only interesting but *informatory*." I wonder how English scholars will regard this addition to our dictionaries.

E. WALFORD.

Ventnor.

[See 'Encyclopædic Dictionary.']

A HIGHLAND LEGEND.—Among a series of sketches of Strathardle, contributed by Mr. Charles Ferguson to the recently issued *Transactions* of the Gaelic Society of Inverness for 1893–4, the following strange legend is published:—

"Lady Janet Gordon, by marriage Lindsay, was condemned for the murder of her husband to perpetual imprisonment on the top of the Raven's Rock, a stupendous cliff that rises above the river Ericht. Here, says the legend, every day before touching food, 'she had to spin a thread long enough to reach from her prison till it reached the river.' Her life was protracted till she was over a hundred; but even when she died the murderess could not rest, and her ghost was seen to sit and spin, and often the kern angler, as he fished the Ericht below the Raven's Rock, was startled by seeing a shadowy thread coming slowly down till it touched the water, when it disappeared, and the scared fisherman knew that the lady's task was over for the day. Year after year went on, and the lady, who had in her veins a drop of the Stuart blood-royal, continued to spin until the black day of Culloden, when the Stuart cause was lost for ever, and many of the brave Strathardle lads, who had escaped, returned to hide in their native glen. Among others came big Neil of the Trouts, so called from being a very expert angler. He chose as his hiding-place a hole under some large boulders on the bank of the river, a little above the Raven's Rock, where he kept himself and his comrades, who were also hiding close by, well supplied with trout. But a severe thunderstorm passed over Upper Strathardle, followed by such a deluge of rain that it brought down the river in one breast of water. Neil of the Trouts lay in his den, no doubt thinking it would put the river in good fishing ply, when the water poured in. When he got out, the rushing torrent was so strong that it swept him under the Raven's Rock, and he saw a thin thread hanging down from the cliff, and, as a drowning man will clutch at a straw, he grasped it, and, to his astonishment, it held, and he found it strong enough to bear his weight and check his onward course, and by its help he slowly drew himself to the bank. As he stepped ashore, he heard a wild scream of joy overhead, and looking up, he saw the Lady of the Rock standing on the top of the cliff, with her distaff in her hand, from which hung the thread that had saved his life. Her task was done, her punishment over. She had saved the life of a gallant follower of the Stuarts, her own royal race."

JOSEPH COLLINSON.

Hendon, N.W.

DEAN ALFORD AND DR. TREGELLES.—An acknowledgment of obligation to Dr. Tregelles will be found on p. 61 of the Prolegomena to the first volume of Dean Alford's 'Greek Testament' (sixth edition). To this is added an expression of hope that the doctor might "have health and eyesight spared him to complete the important work which he has so faithfully and worthily begun." Writing to a friend, in 1892, who I knew had been acquainted with Tregelles, I asked to what affection of the eyes the dean's words allude, and was informed that Tregelles had suffered inconvenience from a malady caused by his minute inspection of MSS. and the use of chemicals for rendering the writings more legible. My friend's affecting account of Dr. Tregelles's last days affords ground for the conclusion that Dean Alford's hope was not wholly fulfilled.

F. JARRATT.

LITERARY PARALLELS IN BROWNING.—1. 'Fra Lippo Lippi':—

For, don't you mark, we're made so that we love
First when we see them painted, things we have passed
Perhaps a hundred times, nor cared to see.

"For like as when we hearе the grunting of a swine, the creaking of a cart wheele,.....we take no pleasure therein, but are troubled and discontented; but contrariwise, if a merie fellow or jester can prettily counterfeit the same, as one Parmeno could grunt like a swine, and Theodorus creake like the said wheele, we are delighted therewith."—Holland's Plutarch, 'Morals,' p. 23.

2. 'Bishop Blougram's Apology':—

Just when we are safest, there's a sunset touch,
A fancy from a flower-bell, some one's death,
A chorus-ending from Euripides,—
And that's enough for fifty hopes and fears, &c

"The sound of distant music or a plaintive note, a passing word, or the momentary scent of a flower, or the sound of a bell, or the retiring of the day, or the falling leaf of autumn.....all these will touch a chord," &c.—Isaac Williams, 'The Passion,' p. 434.

3. 'A Grammarian's Funeral':—

Image the whole, then execute the parts,—
Fancy the fabric
Quite, ere you build, ere steel strike fire from quartz,
Ere mortar dab brick.

"Every man should form such a plan of living as he can execute completely. Let him not draw an outline wider than he can fill up."—Boswell, in 'Life of Johnson,' March 26, 1776.

RICHARD H. THORNTON.

Portland, Oregon.

Queries.

We must request correspondents desiring information on family matters of only private interest to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

MALTA.—A Maltese of the name of Barbara, after having been a privateer, entered the Neapolitan navy in the time of the French king (1806-1815). He became a frigate captain, and was created by Murat a baron of the realm. In 1815 Barbara, who had left Naples after the fall of Murat, and who had retired to Elba, having heard of the arrival of the ex-king in Corsica and of his scheme of recovering his lost kingdom, tendered his services, which were accepted. Murat gave him the command of the flotilla on which he sailed from Ajaccio on Sept. 28, 1815. It is supposed that Barbara had been bought by the Neapolitan Government to betray Murat. The fact is that he acted very badly. After having landed Murat and his followers on the morning of Oct. 8, 1815, instead of remaining near the shore, as he had been ordered to do, he got away from it, and in so doing caused Murat to be taken prisoner. The same day Barbara sailed off to Ajaccio, taking away with him the valuables which the ex-king had left on board. Some authors say that they amounted to six millions of francs, others to three millions only. A Calabrese author says that Barbara returned to Malta, where he spent the rest of his life. If he really robbed to so large a tune, he must have lived in such a way as to attract the attention of the people in the island.

I should like to know if, in Malta, among the people who occupy themselves with the history of their country, anybody knows anything about the said Barbara, and if anything has been written about him. DE SASSENAY.

38, Rue de Berri, Paris.

'AURORA VON KÖNIGSMARK,' by Prof. Palmblad.—I am anxious to discover a book on Aurora von Königsmark, the mistress of Augustus the Strong, and the mother of Marshal Saxe, which was written and published in or about 1835-6, by Palmblad, a Swedish professor, who wrote largely on biography and, I believe, philology also. I find this work referred to by various French authors, one of whom describes it as voluminous. None, however, gives the correct title, date, or place of publication, or even mentions in what language the work was written, on which point I am also in doubt, as I gather that Palmblad wrote sometimes in Swedish and sometimes in German. There is a work of his in the British Museum Library, but not the one I desire to find. Indeed, I have vainly tried several public libraries, besides consulting various bibliographies, and also the catalogues of numerous French, German, and English second-hand booksellers for more than a year past. Perhaps some reader of 'N. & Q.,' well informed with regard to Swedish or German literature, may be able to supply me with information respecting this book, which I should much like to discover. ERNEST A. VIZETELLY.

Bushey Mead, Raynes Park, Surrey.

"FLOSS."—Some recent English dictionaries give a word "*Floss*, a stream." What evidence is there that the word is genuine? Carlyle uses it once: "There is one dirty stream or floss (Hünerfloss, Hen-Floss) which wanders dismally through these recesses" ('Frederick the Great,' vol. v. p. 472, ed. 1865). But unless earlier examples are discovered, it is a conceivable supposition that some recollection of the title of 'The Mill on the Floss' may have misled Carlyle into thinking that he had met with an English word *floss* synonymous with the German word of the same spelling. If a genuine English *floss* in this sense exists, it cannot be the etymological equivalent of the German *floss* (or *flosz*), though it may, like the synonym *fleet*, be derived from the same ultimate root. The quotation from Carlyle is the only passage known to me in which the word occurs. I should be glad to be furnished with any other references.

HENRY BRADLEY.

96, Bolingbroke Grove, Wandsworth Common.

BERRIMAN AND HEARN FAMILIES.—Would any of your readers oblige by telling me where to look for pedigrees of the two above-mentioned families? There seem to have been two branches of the Berrimans in the seventeenth and eighteenth centuries—one in Gloucestershire and one in Cornwall. The Hearns, so far as I know, are of Irish descent, and had property in the county of Waterford, spoken of in notes in my possession as being near Carrick on Suir, the estates being called Shanakill and Bally Thomas. I am specially interested in two brothers, John and James Hearn, who are said to have come to England from Waterford in 1746. James Hearn settled at Padstow, in Cornwall, where he married a Miss Arthur. LAC.

COLNE PRIORY.—Sir Bernard Burke ('Vicissitudes of Families,' Second Series, p. 425) says that Alberic de Vere, the founder of the De Veres, Earls of Oxford, and "lord of vast estates and many manors at the time of the Doomsday survey," assumed the cowl and died a monk in Colne Priory. Where was this priory? There are about a dozen Colnes in England. From a residence in Colne, Lancashire, and an acquaintance with Mr. James Carr's 'Annals of Colne,' I know it cannot have existed there. The nearest monastic building was at Barnoldswick, founded by Henry de Lacy in 1147. Colne Church was severed from Whalley Abbey; but there was never a monastery there. J. B. S.

M.P.s FOR NEWCASTLE-UNDER-LYME.—Can any of your readers oblige with the names of the Members for Newcastle-under-Lyme before 1355 and for the following years: 1368, 1375 6, 1377, 1379, 1380, 1390, 1393-4, 1397-8, 1400-1, 1403-4, 1409-10, 1411, 1412-13, 1414 to 1417, 1420, 1439, 1444-5, 1455 to 1462-3, 1545, 1553, 1554, and between the years 1734 and 1774? Any information will be esteemed. R. SIMMS.

Newcastle, Staff.

'A SPARKE OF FRIENDSHIP,' &c.—The following work is recorded in Timperley's 'History of Printing,' p. 400:—

"A sparke of friendship, and warm good will; with a poem concerning the commodity of sundry sciences; especially concerning paper, and a mill, lately set up neer Dartfort by a high German, called Mr. Spilman, jeweller to the queen maj sty. 1588, 4to. Dedicated to Sir W. Raleigh. Begins, enforced by affection that, &c., where friendship finds good grownd to grow upon."

Any information respecting it, or where a copy could be consulted, would be acceptable. It is not recorded in the ordinary bibliographical dictionaries, and is unknown at the British Museum.

T. N. BRUSHFIELD, M.D.

THE EDELWEISS.—Can any of your readers tell me the charm of this Alpine flower? Lately in quest of it in Switzerland, our courteous guide, in pointing out a flower, insisted on the person who desired it plucking it for himself; herein lay its special efficacy. He had, however, hazy ideas of its virtues. W. A. HENDERSON.

BISHOPRIC OF ACHADEN.—The Lichfield Episcopal Act Books show that Robert Wellyn, Bishop of Achaden, was rector of Upton Parva, *alias* Waters Upton, Salop, from 1477 to 1483. What bishopric was this? The name occurs at least twice, and appears to be quite distinct.

GILBERT H. F. VANE.

SPANISH SLANG.—I should be glad to know of any dictionary or other work giving information about the numerous slang words and phrases which are constantly met with by all readers of modern Spanish literature. I may say that I have had to make my own investigations, and I have no doubt that, for want of authority, other students of the language of Cervantes are in a like predicament. Spanish slang is very abundant, chiefly derived from the gipsy, and often presents interesting points of analogy with English; for instance, the two words *chalado* and *guillado*, both having the same meaning, are identical with the English word *gone*, not only in the ordinary sense, but also in that of being crazy for a girl. Some other words relating to the tender passion are also worthy of note. Thus the ordinary word for love, *camelo*, also means deception, and this second meaning appears to extend to the other derivatives from the same root, such as *camama*. Another word, *timar*, not only means to steal, with the derivatives *timo*, theft, and *timador*, a thief, but also, at any rate in the reflective form, *timarse* means to flirt. It would be interesting to know the connexion between these two significations. The increased attention which is being given in England to the study of this noble language must be my excuse for dwelling thus at length upon what seems to me rather an important side of it.

JAS. PLATT, Jun.

THE WATERLOO BALL.—Is it known whether any officers of the 10th, or Prince of Wales's, Hussars were present at the ball given at Brussels on June 15, 1815, by the Duchess of Richmond? Major-General Sir Hussey Vivian, K.C.B., who commanded the 6th (Light) Cavalry Brigade, was present. W. C. L. FLOYD.

A PITCH OF CHEESES.—Apparently this expression is used in Cheshire in the sense of collection or assortment of cheeses. A correspondent, writing from Market Drayton to the *Times* of Sept. 6, has this sentence:—

"A large and responsible Cheshire farmer told me this week that, hearing he could obtain 1*s.* 2*d.* a pound for Cheshire cheese in London, and having a good 'pitch' of some forty very fine cheeses, he took samples up to London."

Among the many and varied uses of "pitch," given in good available dictionaries, I do not find this one. Is it common? THOMAS BAYNE.

Helensburgh, N.B.

SUPERSTITIONS.—A friend has recently been having some alterations made in an old house (probably two hundred to two hundred and fifty years old) in Wharfedale, and beneath the wood floor of one of the basement rooms were found, arranged in a row, the skeleton heads of seven horses and one cow. Is there any superstition known to be attached to such a singular occurrence?

T. W. SKEVINGTON.

Wood Rhydding, Ilkley.

PUNCH AS AN ENGLISH BEVERAGE.—When was punch as a beverage introduced into England? Mr. John Ashton, in his 'Social Life in the Reign

of Queen Anne,' says: "Punch had begun to make its appearance; but it was a simple liquor to what afterwards became known by that name." It seems, however, to have been a sufficiently familiar drink in that queen's reign, for, among the evidence reported to the House of Commons on Jan. 13, 1709/10, upon a petition against a return from New Shoreham, is the record that "at Mr. Collins' own House, the Morning of the Election Day, several Voters were entertained with Brandy and Punch"; and it was added by another witness that

"there was 5*l.* ordered to be paid to every publick House in the Town, for the Entertainment of such as would vote for Colonel Lloyd.....which was ordered to be made into Punch on the Sunday before the Election."—'Commons' Journals,' vol. xvi. p. 263.

ALFRED F. ROBBINS.

EPITAPHS: THE HUNTRODES EPITAPH.—Can any reader give me a copy of the original inscription, and state authority? There have been several alterations made in the wording and punctuation of the epitaph. GEORGE AUSTEN.

Rectory, Whitby.

SONG WANTED.—I should be glad if any of your readers could help me to discover an old song on the death of General Wolfe, which I heard more than sixty years ago, and the memories of which are now revived by Bradley's life of the hero. The only lines of it I remember took the form of an address by Wolfe to his brother officers at mess on the eve of the battle of the Plains of Abraham, couched in such solemn words as befitted the occasion. The only other songs I have met with on the death of General Wolfe are a ballad on a broad sheet preserved in the British Museum, and Robert Burns's well-known cantata of 'The Jolly Beggars.' HENRY TAYLOR.

Guildford.

SAINT TRUNION.—It has been assumed, somewhat rashly, perhaps, that by Saint Trunion, or Trinion, Saint Ninian is meant. It is possible that the difficulty may be solved by following up a clue given by Mr. J. H. Round in a recent issue of the *Transactions* of the Essex Archæological Society. It appears that in or about 1532 Humfrey Boorell, of the parish of "Stopfort," requested to be buried "in the churchyard of 'Sent Troneone of Styffortht,' which, it is suggested, was Stifford, Essex" (N.S., vol. v. part iii. p. 182). Can any reader of 'N. & Q.' throw further light on the matter? There may be some means of proving that Stifford is, or is not, the place which the testator meant. The identification of Saint Trunion is a matter of no little interest to certain Lincolnshire folk.

EDWARD PEACOCK.

Dunstan House, Kirton-in-Lindsey.

COX FAMILY.—Can any correspondent of 'N. & Q.' give me information regarding the family of Sir George Cox—when knighted—or help me to any way in which I could obtain information? A grandson, Henry Flowerdy Flint Cox, took a farm near Billericay, in Essex, in 1826.

A. E. D.

THE WORD "HYPERION."—Is there any authority for the form Ὑπηρίων, as given in Lloyd's (or Cassell's) 'Encyclopædic Dictionary,' thus: "*Hy-per-i-on*, *s.* [Lat., = Gr. Ὑπηρίων (Hupēr'ōn), see def. 1]." Since Shakspere and Keats have made the *e* short, this may be deemed the correct English pronunciation, and only pedants or precisians would stickle for Hyper-ion. But where did the editor find a Greek form of the name to justify the long *e*? R. BRUCE BOSWELL.

Chingford.

KNIGHTS MADE IN IRELAND, 1648.—In Whitelocke's 'Memorials,' under date of Nov. 28, 1648, we read, "The Lord of Ormond knighted divers in Ireland." Are the names of these knights known? W. D. PINK.

WAKEFIELD RAILWAY.—In the 'Diary' of Wm. Wilberforce there is repeated mention of this railway in 1811. Was it actually carried out, or only projected? In the April of that year Wilberforce speaks of it as being "sharply contested," apparently before a Parliamentary Committee.

E. WALFORD.

Ventnor.

Replies.

SUNDAY MARKETS.

(8th S. viii. 167.)

Sunday markets in pre-Reformation, and even post-Reformation, times were far from uncommon in different parts of the country. At Bradford, Sedgefield (co. Durham), Worcester, and many other towns, such markets once existed. PROF. ATTWELL will find a most interesting article on 'The Old English Sunday' and Sunday market customs in 'Old Church Lore,' by Mr. Wm. Andrews, F.R.H.S. The following narrative is particularly curious:—

"It is stated on reliable authority, that a meat market was held at Wigton, Cumberland, on a Sunday, and that the butchers suspended carcases of meat at the church door, to attract the attention of persons attending divine service. 'It was,' says the writer from whom we glean these particulars, 'even no uncommon thing for people who had made their bargains before the service, to hang their joints of meat over the backs of their seats until the ceremony was concluded.' The practice was so distasteful to the priest, that, being unable to prevent it, he made a journey to London on foot, with a petition to the king to alter the market day to Tuesday, a request which was readily granted."

The whole chapter is of great interest; but unfortunately Mr. Andrews, in his anxiety to make his book pleasant reading for the general public,

has omitted to quote chapter and verse for his authorities. CHAS. JAS. FERET.

49, Edith Road, West Kensington, W.

It may safely be asserted that from the time of the Conqueror (1066–1087) Sunday trading received much attention. In early ages markets and fairs were held on Sundays, and frequently in the churchyards.

In 1305 the inhabitants of Cockermouth presented a petition to Parliament, as their market was fast declining through the inhabitants of Crosthwaite dealing in corn, flour, beans, flesh, fish, at their church on Sundays, and that thereby they were unable to pay their tolls to the king (Edw. I.). An order was issued for closing the church market at Crosthwaite.

At Bradford, Yorkshire, during the same reign, the market was held on a Sunday, doubtless in the churchyard. The toll yielded 3*l.* per annum.

In 1285 a statute was passed enacting that henceforth neither fairs nor markets be held in churchyards, for the honour of the Church.

In 1312 a market was granted to the town of Sedgefield, Durham, to be held on a Friday, but was soon changed to Sunday.

In 1367 the Archbishops of Canterbury and York delivered charges directing, among other things, that "we firmly forbid any one to keep a market in the churches, the porches and cemeteries thereunto belonging, or other holy places on the Lord's day, or other holy festivals."

I conclude with an extract from 'The Lord of Misrule peculiar to England' (iv.), given in Strutt's 'Sports and Pastimes of the English People':—

"Thus all things set in order, then have they their hobby horses, their dragons, and other antiques, together with their bandie pipers, and thundring drummers to strike up the devil's daunce with all. Then march this heathen company towards the church, their pypers pyping, their drummers thundring, their stumpes dauncing, their belles jyngling, the handkerchiefs fluttering aboute their heades like madde men, their hobbie horses and other monsters skirmishing amongst the throng: and in this sorte they go to the church, though the minister be at prayer or preaching, dauncing and singing like devils incarnate, with such a confused noise that no man can heare his owne voyce. Then the foolish people they looke, they stare, they laugh, they fleare, and mount upon the formes and pewes to see these goodly pageants solemnized. Then after this, aboute the church they go againe and againe, and so fourthe into the churche yard, where they have commonly their sommerhalls, their bowers, arbours, and banquetting-houses set up, wherein they feast, banquet and dance, all that day, and peradventure all that night too; and thus these terrestrial furies spend the Sabbath day."

See also Brand's 'Popular Antiquities,' 'Old Church Lore,' by William Andrews, 1891.

EVERARD HOME COLEMAN.

71, Brecknock Road.

An Act of the Scottish Privy Council was passed in December, 1564, narrating that by an Act of Parliament passed during the reign of King James IV. forbidding "Marcattis and fairis being haldin on Sondais," or "wuhin Kirkis or Kirkyardis," under "pane of escheating of the gudis." "Quhilk Act thir mony zeris bygane hes bene contravenit be ye leigis of this realme," therefore ordering all provosts, baillies, sheriffs, stewards, lords of regalities, and other officers in authority to put the said Act to execution, and directing "gif ony ordinar fairis sall 'all on the Sonday, that the samyn be delayit quhill the nixt day yairefter."

J. G. WALLACE-JAMES.

Haddington

Some Lincolnshire feasts, fairs, and annual markets were held on Sunday in 1800 (see 'N. & Q.,' 6th S. iii. 287). They were forbidden by an Act of 1448, which was disregarded. A weekly market was held on Sunday at Bradford until quite recently (see Mr. C. Walford's 'Fairs,' and the notice of it in 'N. & Q.,' 6th S. viii. 59).

W. C. B.

Such were abolished generally, by the Act 27 Hen. VI., in 1449—in pre-Reformation days, be it noted. But the Battle market was transferred to Thursday by a local Act, 9 & 10 Eliz., in 1566 ('Suss. Arch. Colls.,' xvii. 39).

EDWARD H. MARSHALL, M.A.

Hastings.

RICHARD OF CIRENCESTER (8th S. viii. 207).—Bertram's forgery of Richard of Cirencester's supposed tractate 'De Situ Britanniæ,' with his 'Diaphragmata,' or Itinerary, was fully exposed by the late Mr. B. B. Woodward, Librarian at Windsor Castle, in the *Gent. Mag.* for 1866, i. 301, 617; ii. 458; and 1867, ii. 443. The Rev. J. E. B. Mayor, in his edition of Richard's genuine work, 'Speculum Historiale' (Rolls Series), ii. pp. xvii–cxliv, has also completely proved the case. See also 'N. & Q.,' 4th S. ii. 106; vi. 358; and 6th S. ix. 118, 270. Bertram's transcript of the supposed original MS., which misled Dr. Stukeley and others, was composed in a style and with Latinity that would not have been employed by a writer in the time of the real Richard of Cirencester, and would not deceive a modern antiquarian scholar. If he appears to have "based his forgeries on some records which in parts were authentic," it was only on well-known chronicles and itineraries, with additions and variations of his own invention, the more plausibly to deceive a Dryasdust. C. R. MANNING.

Bertram was very ingenious, or he would not have been a successful forger; and I have a strong conviction that if he had been content to be truthful and write in his own name, he might have ranked high as an antiquary; perhaps he commenced with the innocent idea of hoaxing Stukeley as a joke, and only carried it too far.

Bertram was born in 1723; John Horsley, the immortal author of 'Britannia Romana,' died in 1731. Bertram may have known the book before his migration, and studied it afterwards in the Royal Library at Copenhagen. I satisfied myself years ago that Bertram's ingenious assumptions are founded on Horsley's suggestions, which constitutes the difference between right and wrong, viewed morally. A. HALL.

13, Paternoster Row, E.C.

ROMAN ROADS (8th S. viii. 104).—I am told by friends that I ought not to pass over FENTON'S remarks on this head in silence. I thought myself distinctly the reverse, and so begged our Editor to send me back the reply I had on the instant forwarded. He kindly did so, for silence is really the right way to treat people who assume airs of superiority and a tone that is little short of insult. Therefore, but for what others tell me, I still consider FENTON out of court. However, guided by what others say, I will now reply.

I suppose FENTON will not pretend to know much about the Roman roads—however many books he may have read or misread about them—that he can fix as perfectly established and certain. If he does, he will confer a favour on me, and a great many others besides, by simply recording the absolute destination and route of all the four roads. If, after all, his knowledge only amounts to accepting the opinion generally entertained *now* by those who have tried to read up the subject, I shall say that that is not established, and so far from it that it will half of it be reversed the moment an able man comes to deal with it after the discovery of some fact that arises to cast new light upon things. By what FENTON says about Grimm he seems to me one of those, very commonly to be met with everywhere, who is inclined by nature to swear in the words of his master for the nonce, and to sneer at anybody else who elects to put forward his own view, without troubling himself to contest or remove other statements that occupy the ground for the moment. An abject submission to the general opinion received gives little hope to the dispassionate world of an investigator likely to discover much of himself.

FENTON sneers at the imperial progress of my Semiramis, because she is *known* by the conjurors and funambuloes of our adventurously impudent century to be no mortal queen, but the goddess Istar. Other learned people of the eighteenth century *know* that Bacchus was Moses. But supposing them all to be—as I do not—entirely right, it would not affect my use of Semiramis as a mere illustration of Oriental progresses debasing hills and raising valleys. All the use to FENTON of this machine of the goddess is to sport his knowledge of Istar in the eyes of a handful of readers. The subject it has nothing to do with. I used it as a pretty story to illustrate the point I was upon; this it is exactly calculated to do, and does it well. It enables FENTON, he thinks, to disparage me. It is a most happy dispensation that enables us thus mutually to amuse each other.

My hyperbole of "not an inch beyond" he finds not surprising—and it is not, after his own great discovery about Istar. He then hastens to talk about all that lies north of the Roman Empire. He might as well have instanced Australia, Canada, America. The effect the Roman concrete had is the curious fact I wished to insist on, and so I put it in a way that would strike a sane mind best. FENTON has chosen to stick to the letter. Let him do so, it only calls the more attention to the strange fact. Had the Roman roads not run where they did (that is, covering more than half Europe), Europe would never have been Christian at all, unless another miracle, of equivalent force, had brought it about. This was my point, and it stands untouched; *inches* are his point. Let him take them, and he will try to take ells soon after.

Now for FENTON'S learning. As to Richard of Cirencester I was not wrong. He may be quoted as Richard of Chichester (for that is given by Allibone), of Cirencester, Richardus Corinensis, or as the monk of Westminster. His name appears in the Abbey records as "Circestre." After this is it Corinensis he *must* be called? Would it not be pedantic rather than useful, obstructive more than helpful? But further I am charged by FENTON "with charming innocence and perfect faith" in making use of "the notorious forgery put forth in 1747 by Dr. Chas. Bertram." Here FENTON again swallows in bolus the assertion of some saucy pundit as to the inauthenticity of Richard *Cir-*, *Cir-*, *Corin-*, *West-*. FENTON confers a degree honorary upon Bertram, who was a professor at Copenhagen, but simple "Bertram Car." in Lowndes and elsewhere. His book was on three writers. The authenticity of all three has been questioned—as what is not questioned?—by the learned in blundering, most of whom, like FENTON, regard Bertram as the actual forger. Some think, and have written down their thought, that the monks wrote Virgil. Well, there is something in that. I only wish they had forged more poems of the same quality, or as good even as 'Silius Italicus.' Perhaps, after all, they did Homer, for Wolf *knew* that Homer did not, and proved his negative in his own way. Free sanctuary should be accorded beforehand to the committer of crimes so heinous, such monkey monks partake of the divine, and should be canonized out of hand. Pope shows Newton for an ape in heaven, and Darwin might thus raise angels to gorillas. Sir Richard Colt Hoare, who ought to have known a little, called this "notorious forgery" "an original work," and Gibbon commends "the genuine knowledge of

antiquity" displayed therein, appending the usual Putney sneer to the suggestion that it was from a Roman general's MS. A good forger would have omitted that suggestion. I think he must have been infantile. But if a forgery display genuine knowledge, why not use it rather than embarrassed learning that does not? This is another mare's nest found by FENTON. I only cite the man for one word, *Guethelinga*, and I think his *general knowledge* is good for that, whether he or Bertram or anybody else wrote it. FENTON talks of "the absurdities" of Stukeley. Will anybody believe it, that I only cite Stukeley to object to what he says in one case, and in the other for the road from Dover to Chester, which I think nobody disputes? Again, as to Dyer, I do *not* take "the preposterous Celtic derivations" from Dyer, the Exeter bookseller. I say, on the contrary, "I do not find it so," *i.e.*, as Dyer puts it. Now, if this inaccuracy of statement is to be called criticism, I say the less we have of it the better. FENTON may be an excellent individual; but I do not wonder he should like to withhold his name on this occasion.

He says that I reject Grimm's etymology, "the only one philologically admissible." Here again we are abjectly submitted to the *verba magistri*. I do not reject Grimm at all; I do not trouble about him in the least. I was only busy with a probable suggestion of my own, and if it is good, so much the worse for Grimm; if it is wrong, there is an end of it. It is no good to repeat Grimm to those who know what he has said.

What can FENTON mean by sneering at Celtic derivations in matters purely British? Men of judgment should take them before all others. It is a thoroughly good joke to see FENTON, our philomath, explaining in all seriousness Akeman Street out of the 'Saxon Chronicle,' when there is nothing to show that it is Saxon at all—Ikenild Street is not Saxon, and Akeman need not be Saxon. If not, what can the 'Saxon Chronicle' have to do with it, a thing not penned for four hundred years after Rome had withdrawn her last legion from our shores.

FENTON says the Ridgeway was in Kent. Yes, the one he is thinking of; but every Roman road was a ridgeway, and is often so called now in other parts of England. It is quite common in the country. FENTON blunders so sadly himself, as I have shown above, that he should really relinquish as soon as possible his swashbuckler epithets at the supposed—and only supposed—errors of others.

C. A. WARD.

Charlecot, Walthamstow.

Freeman, in his 'Old English History,' says (p. 175, ed. 1873) that the first syllable of "Acemannes-ceaster, which by another name men call Bath," is the Latin *Aquæ*, from the old name *Aquæ Solis*. Canon Taylor ('Words and Places') remarks, p. 319, ed. 1873:—

> "The misunderstood name Aquæ Solis, or Aquæ, probably suggested to the Anglo-Saxons the name of Ake mannes ceaster, the invalid's city."

F. C. BIRKBECK TERRY.

LANGUAGE (8th S. viii. 146, 196).—Every one knows the anecdote in which the rustic thought "felicity" was something inside of a pig, meaning probably the part that furnishes lard, which is known in some rural districts as *flair*, in others as *flick*; the latter word is well known in Dorsetshire. But this story is surpassed in simplicity by the following. A woman in a village in Kent lost three children in diphtheria, and when the clergyman's wife went to condole with her, she railed against the doctors, and said she couldn't think how they could go to church, and say *that prayer*, and then go and practice on the people as they did. In answer to the question what prayer she meant, she said: "Why, they pray to be delivered from false *doctoring*, heresy, and schism, and then they go about and do false doctoring, and kill the children!"

When on a visit to a rural rectory, I was informed that no words were allowed in the sermon that the rustic congregation did not understand. After the service was over I inquired what they could have understood by "the culminating point." The rector honestly replied, "Nothing at all."

A clerical acquaintance told me that he once remonstrated with a friend for using difficult expressions when preaching to a rustic congregation, and gave as an example "drawing an inference." The preacher was sure that every one present understood it; and on returning to the rectory they overtook a villager, to whom they put the question. The old man replied, "Well, sir, I don't rightly know what an inference is; but if there's a horse in the parish as can draw it, it's our Smiler."

I have attempted to lecture to a rustic audience on some branch of experimental science, but their stolid indifference was too much for me. A ragged-school audience once told me that "they didn't mind looking at the fireworks (meaning my experiments), but they didn't want the gab!"

Unless words without meaning are used, a person's vocabulary must be bounded by his knowledge. Many years ago I was teaching a class of poor children in the school connected with the church of St. Paul's, Covent Garden. One day I exhibited a picture of a hay-field with men carting hay. I asked the children what the men were throwing up into the cart. They answered, without a moment's hesitation, "Mud!" It then occurred to me for the first time that these children had never seen a hay-field, or the carting of hay, but the scavenger's cart, carting mud, they were quite familiar with, and hence they spoke within their knowledge.

It was a mediæval saying that a fool is never a complete fool unless he knows Latin. This may also be said of the pedant, the man who is educated beyond his capacity; and hence the knowledge that he cannot assimilate is an encumbrance, in attempting to use which he only makes himself ridiculous. C. Tomlinson.

Highgate, N.

Samuel Briscoe (8th S. viii. 209).—If Samuel Briscoe was a publisher he was probably a provincial. 'A Legacy for the Ladies,' by Thomas Brown, of Shiffnal, Shropshire, was published by J. Nutt, London, who issued several of Brown's books. There are two copies of the 'Legacy' in the British Museum Library (12315. e. 16, and G. 16570). The dedicatory epistle was written by Samuel Briscoe. J. Potter Briscoe.

Public Library, Nottingham.

The Burial of Sir John Moore (8th S. viii. 145, 178, 235).—The parody written by Mr. Barham (and appended to 'The Cynotaph' in the 'Ingoldsby Legends') originally appeared in the *Globe* newspaper:—

> Hos ego versiculos feci, tulit alter honores.
> Virgil.
>
> I wrote the lines [Smith] owned them—he told stories.
> Thomas Ingoldsby.

This parody, says Dr. Bond, in one of his notes to the last edition of the 'Legends,' was attributed to Horace Smith, one of the authors of 'Rejected Addresses,' who was said not to have contradicted the report; at all events, the lines were claimed in his behalf by his brother James, in the hearing of Mr. Barham. "Well," asked the latter, "pray when did he write them?" A date was then mentioned. "Oh, then," was the reply, "I don't so much care, as I wrote them several days before. I was afraid, from what you said, he might have written them *first*."

A French version, by Father Prout, of Wolfe's poem appeared in *Bentley's Miscellany* (vol. i. p. 97), and a German one followed in its wake (*Miscellany*, vol. ii. p. 632), each claiming—of course not seriously—to be the original of the poem on Sir John Moore. R. B.

Upton.

Captain-Lieutenant (8th S. vii. 467; viii. 56, 97, 213).—W. I. R. V., writing at the last reference, is wrong. Until 1802 field officers in the army and militia commanded companies, like the captains. The senior subaltern of the colonel's company, as a distinction, had the rank of captain-lieutenant; but he was only a subaltern, and did not, as W. I. R. V. states, rank above the lieutenant-colonel. He ranked as junior captain. The rank was abolished by 42 George III. cap. 90, when field officers ceased to hold companies.

R. Holden, Major.

R.U.S. Institution.

History and Romance (8th S. viii. 205).—The *Illustrated London News*, Nov. 11, 1854, p. 487, has a paragraph entitled 'A Stoning Match,' in which it is stated that:—

> "Towards dark, a party of ten men, belonging to the 33rd, found themselves without a single cartridge left. Returning home, they encountered a dozen Russian skirmishers, who had likewise expended all their ammunition. The two parties looked at one another with great astonishment, both expecting a volley. At length an impatient 33rd man took up a large stone and flung it into the midst of the Russians. The example was followed on both sides, and the original spectacle of a stone match now offered itself. The English at length became tired of the exercise, and charged the Russians with the bayonet, with which the latter, with very good judgment, refused to be tickled, and consequently retired."

This took place among skirmishers at the siege of Sebastopol. At Inkermann "there was a moment when English and Russians were hand to hand in the two-gun battery, and, both parties having no ammunition, were hurling stones at each other" (*Ibid.*, Dec. 9, 1854, p. 582).

W. C. B.

Referring to Mr. Bouchier's query, the statement that the Guards, their ammunition being exhausted, hurled pieces of rock as well as used their muskets clubbed against the Russians at Inkermann, is made by Kinglake, vol. v. p. 268.

W. Read.

'Human Hibernation' (8th S. viii. 124).—Mr. Hooper may refer to Carpenter's 'Human Physiology,' fourth ed., p. 1103, where can be seen all that Dr. Carpenter was able to state in reference to such cases as those to which Mr. Hooper refers. This was forty years since, and later editions may state more. This, with various other references, can also be seen in a reply by Dr. R. W. Falconer, of Bath, at 'N. & Q.,' 2nd S. ii. 376. There appears to be a reference by all the writers to Mr. Braid's 'Observations on Trance; or, Human Hibernation,' 1850, as the chief authority. Dr. Carpenter accepts provisionally Mr. Braid's theory of self-induced hypnotism. I remember, also, to have seen a notice of this practice of the fakeers in an issue of Sharon Turner's 'Sacred History of the World' later than that in 1839.

Ed. Marshall.

Before any scientific explanation of the fakir's burial for long periods and his resurrection can be given, it would be desirable to verify the statement; for which purpose a committee of investigation should be formed, consisting of intelligent persons who witnessed the burial, and then kept watch over the grave night and day for a long period, to prevent its being tampered with. But may not the various authorities quoted by Mr. Hooper have omitted one essential point, which is thus stated by James Mill, in his 'History of British India': "Other penitents bury themselves

up to the neck in the ground, or even wholly below it, leaving only a little hole, through which they may breathe." C. Tomlinson.

Highgate, N.

Pronunciation of Place-names (8th S. vii. 7, 132, 196, 234, 349, 430; viii. 14, 94).—What is very much wanted at the present time is a treatise on the pronunciation of British and foreign personal and place names. No such work exists, and the pronouncing dictionaries are full of errors. Their compilers can hardly have possessed either the philological training needed or the equally necessary practical acquaintance with a large number of languages through intercourse with natives. I have myself made collections in many quarters, and some few remarks upon the names of the Isle of Man will illustrate the kind of thing required, and at the same time be of interest to readers of 'N. & Q.' Like the other Gaelic tongues, Manx is remarkable for the number of consonants which are *mouillées*, as the French would say, or palatalized. Thus in the three surnames Kewin, Kewley, Kewish, the first syllable in Kewin and Kewley is pronounced like the English *co*, and the first syllable of Kewish like the English *cow*, but in each case the consonant is palatalized, as it used to be in the old-fashioned pronunciation of English *car* as *kyar*. In Kewley the *l* is also palatalized, as also in the place-name Slieuwhellin and others, and the *n* is similarly affected in such cases as Quinney, Kennaugh. The sound I mean is, of course, that in the English *million*, *minion*, and familiar to every student of the Romance languages, as French *ll*, *gn*, Italian *gl*, *gn*, &c. The effect of palatalization is also evident in names like Bridson, Hudson, which are sounded as if the first elements were Bridge, Hudge. The only other feature it is worth while adverting to here is the guttural *ch*, as in Onchan, but more generally spelt *gh*, and pronounced as in Scotch and Irish names, although it occasionally shows an English tendency to become *f*, as in the surname Curghey, and place-name Ballaugh. Examples of the genuine sound are Claddagh, Curragh, Caugherty, Laughton, Maughold, Glentraugh, Kentraugh, Farragher, Dougherty, Joughin, Qualtrough. Jas. Platt, Jun.

A sentence in Mr. Pickford's note at the last reference might be taken to approve—as I hope it is not intended to do—the *sham* pronunciation of *hams* preceded by *s*, and to attribute difference from such pronunciation to local error. I do not know of any place-name in which the *sham* sound can be justified. Local pronunciation separates the *s* from the *ham*, but naturally enough preserves neither the *ă* nor the *ā* sound, substituting a blurred sound, and ceases to trouble much about the *h*. Thus Lewis-ham tends orally towards Lewsome. In words of different composition, local tradition, as Mr. Platt observes, preserves the accent, though it may be at the expense of one of the unaccented syllables, as in such cases as Huns'ton and Quer'doc. It is the "outlandish" man who makes such illegitimate combinations from the written word as change Lewis-ham into Lewi-sham, though he may read the unfamiliar Hunstanton with the complement of letters which the natives omit.

Killigrew.

The parish of Lewisham is a residential suburb of London now, and is generally pronounced Lewi-sham, which is little short of a shame; but plenty of the "lower orders" correctly call it Lewis-ham. The same remark applies to the adjoining village of Eltham, it being generally called El-tham, but the old people call it Elt-ham. There is a curious anomaly here, a railway station rejoices in the name of New Eltham.

Ayeahr.

The Burialplaces of Sir Thomas More and Bishop Fisher (8th S. viii. 208).—I believe that this question has already been dealt with in 'N. & Q.' In the Appendix (No. xiv.) of the 'Life of Sir Thos. More,' by his son-in-law, William Roper, we find the following:—

"After his execution [Sir Thos. More's], his headless body being buried by order in St. Peter's Chapel within the Tower, Mrs. Roper got leave, not long after, to remove her father's corps to Chelsey to be laid where he himself had designed it should rest."

Constance Russell.

Swallowfield Park, Reading.

See 'N. & Q.,' 5th S. iv. 288, 435; 6th S. xii. 110, 195. Everard Home Coleman.

71, Brecknock Road.

Old Chelsea Parish Church.

Herbert Maxwell.

Prickly Pear (8th S. viii. 188).—This plant (*Opuntia vulgaris*), like most, if not all, of the Cactaceæ, is a native of America. Is it certain that the plant depicted in the Monreale mosaics is the prickly pear? Gerard quotes from Theophrastus a description of a so-called cactus which is peculiar to Sicily: "Theophrastus writeth thus: κάκτος (cactus) groweth onely in Sicilia: it bringeth forth presently from the root stalkes lying along vpon the ground, with a broad and prickly leafe." One of its stalks, however, Gerard says, stands "straight up." I do not know whether this plant could possibly be mistaken for the prickly pear in the mosaics. The habitat of Indian corn is discussed at 8th S. iii. 348; iv. 53. C. C. B.

The prickly pear (*Opuntia ficus-Indica*) is a native of Mexico, and was first cultivated in this country in 1713. *Opuntia* is a large cactaceous genus of nearly fifty species, all American, and, with few exceptions, South. It is quite certain that the thicket which caught Abraham's ram was

not a prickly pear. The mosaic is not a trustworthy figure. Indian corn (*Zea mays*) was imported into Europe from America in 1562. There are many of the large Arundines so like the Indian corn that, on superficial observation, they are mistaken for it. I have a fine group of *Arundo donax* on my lawn, and visitors frequently congratulate me on growing such beautiful Indian corn. It is doubtless this plant that appears in the early Italian pictures. It is a native of the south of Europe.

S. James A. Salter.

Basingfield, Basingstoke.

Priests' Orders (8th S. viii. 67, 193).—It was pointed out at the time that Mr. Gorman's list was untrustworthy; and for Mr. Greensted's purpose it certainly is so, for it is a list of all converts to Rome, not merely of Anglicans. If folks would simply see the ambiguity of the word Protestant, I think they would give it up, quite apart from any doctrinal idea. A Baptist or a Wesleyan or a Congregationalist is a Protestant (I speak for those who love the word) quite as much as an Anglican. C. F. S. Warren, M.A.

Longford, Coventry.

Dispensations for Polygamy (8th S. vii. 489; viii. 10).—Akin to the subject of the marriages of Frederick William II. is the advice given by Burnet and others to Charles II., that he should take another wife—*vice* Catherine, retired, or in addition to her—advice which the king was too much of a gentleman to accept. Where is the best account of the affair to be found?

Edward H. Marshall, M.A.

Hastings.

Archer Family (8th S. viii. 208).—Elizabeth, the second daughter of George, first Earl of Halifax, by his second wife, Mary, daughter of Richard Lumley, Earl of Scarborough, married Henry Archer, of Hale, co. Wilts, M.P. for Warwick, and brother to Thomas, Baron Archer, of Umberslade, co. Warwick. John Radcliffe.

The Humble Bee (8th S. viii. 105).—There is a note on the introduction of bees into New Zealand in Douglas Jerrold's 'Man Made of Money,' chap. xxiii. W. C. B.

Flag to Summon to Church (8th S. vii. 446; viii. 12, 73).—When I was examining the church bells of the East Riding of Yorkshire, about 1870, I came to a little place called Fordon, on the wolds, between Malton and Bridlington. It was a very primitive place, quite cut off from the world, the few inhabitants hardly knowing the road over the hill-top to the next place northwards. The diminutive building which serves as a church is built near the brow of the hill; it has no tower, bell-turret, or bell-cot. On inquiry I found that it had no bell. The parson came over on horseback now and then from a neighbouring parish, tied up his horse outside the church, opened the door, put on his surplice, and then walked to the top of the hill and cracked his whip several times, "and then we knaws as it 's time ti gang ti chotch," said my informant on the spot.

W. C. B.

A deceased friend of mine, a much beloved lady of Tunbridge Wells, used this means to assemble her class of boys. T. Wilson.

Harpenden.

"Battletwig": "Landlady": "Boggart" (8th S. viii. 85).—A North Lincolnshire man once said to me, with a shade of conscious superiority in his tone, when describing a person whose "come-fra" was Pickering: "She duz 'ev sum queer speäks—why, sh' calls a battle-twig a twitch-bell!" This latter word is given in Atkinson's 'Cleveland Glossary,' with a long note on its derivation and on the cognate names in Danish. A collection of the quaint synonyms for earwig and tadpole, with an explanation of their relationship with other words, would be of great interest. M. P.

In Kent the lady-bird is called "lady-bug," and is highly esteemed in hop-gardens for destroying the insects on the hop-vine (another Kentish word). It is considered unlucky to kill a lady-bird. Another name is "marygold," with reference to the Virgin Mary, and the "gold" to its orange or orange-red colour. A third name is "golding," from its golden hue. See 'Dict. Kentish Dialect.' Arthur Hussey.

Wingham, Kent.

In the neighbourhood of Stamford "battletwig" = earwig. My housemaid found in a door-mat what she described as "a battletwig and the little pigs," *i. e.*, an earwig and woodlice.

Celer et Audax.

Clementina Radclyffe (8th S. viii. 187).—The Hon. James Clement Radclyffe was the second son of the Countess of Newburgh, by her second husband, the Hon. Charles Radcliffe, son of Francis, Lord Radcliffe, and brother of James, Earl of Derwentwater. On the death of his nephew, John, Lord Radcliffe, Charles Radcliffe assumed the title of Earl of Derwentwater, so that his son would then call himself the Hon. James. The latter was a general officer in the French service, and died May 11, 1788. No doubt he as well as his bride got their names of Clement and Clementina from Clementina Sobieski, wife of the Chevalier St. George. Constance Russell.

Swallowfield, Reading.

It is a pity Mr. Parry does not give the entry verbatim. But if the mystery is merely the use of the surname Radclyffe along with the description "heretofore Parry," the meaning is clear enough. Either the couple had been formerly

married in some irregular way, on which doubt had been cast, or else they had lived together for some time unmarried. C. F. S. Warren, M.A.

Longford, Coventry.

Burke's 'Peerage' (s. v. "Newburgh") states that the Hon. James Clement Radcliffe (not Radclyffe), next brother of James Bartholomew, Earl of Newburgh, was born at Rome in 1727, and married, but died without issue in 1788. He fails, however, to give the lady's maiden name.

E. Walford.

Ventnor.

Clementina, wife of James Clement Radclyffe, was the youngest daughter of John Parry, of Twysog, co. Denbigh. John Radcliffe.

"Gavel" (8th S. viii. 29, 58, 92).—The word is probably more familiar among Freemasons than with any other body of persons in this country, though common enough in the United States. That being so, Mr. Bryce, when writing the chapter in his book on 'The American Commonwealth' which describes a presidential nominating convention at work, thought it necessary, upon mentioning that, at the opening of the serious business, "the chairman raps loudly with his gavel," to explain in a note:—

"The gavel is a sort of auctioneer's hammer used by a chairman to call the attention of the meeting to what he is saying or to restore order. That used at a national convention is often made of pieces of wood from every State."

Alfred F. Robbins.

A gavel is a stone-cutter's hammer, with a sharp edge, wherewith superfluous parts of stones are chipped off and they are brought into a shape befitting the building of which they are to form a part. The tool is, therefore, a good symbol of discipline and restraint. St. Swithin.

Waterloo Banquet (8th S. viii. 208).—I have but little to add to Lostwithiel's query, but the readers of your paper like to know everything about any subject when once floated. The engraver of this picture was Mr. William Greatback, and at the time it was considered a fine work of art. It contains eighty-four portraits, including four ladies, Alderman Moon, and the painter Mr. Salter. All are said to be excellent likenesses. On the right hand of the Duke of Wellington is His Majesty William IV. Alderman Moon paid Greatback a small sum for the engraving, but made a very large profit with the plate; it was published on June 18, 1846. Greatback presented me with his framed copy on India paper before letters, for kindness I had rendered to him. I may mention that five special frames were designed, the following receiving them: Her Majesty the Queen, the Duke of Wellington, the painter Mr. Salter, the engraver Mr. Greatback, and Alderman Moon. The only person who can give any information who now holds the picture, I think, would be our friend Mr. Graves, of Pall Mall. William Tegg.

13, Doughty Street, W.C.

The Andrew Willaw Bequest (8th S. vii. 389).—Andrew Willaw died on June 10, 1700, and was buried in the church of St. Botolph, Bishopsgate, in the same vault as his two wives, Elizabeth and Ann, and his two children, all of whom predeceased him.

By his will, dated Feb. 13, 1689, he bequeathed to the churchwardens and overseers of St. Botolph for ever all his messuages, tenements, and ground in Garland Alley (known in 1677 as Garden Alley and in 1790 as Two Swan Yard), to clothe twelve poor men and twelve poor women on Jan. 1 yearly. The clothing was to be marked E. W. I. A. The surplus (if any) was to be distributed among them. Failing these conditions being carried into effect, the property was to pass to the deacons of the French Church and congregation in Threadneedle Street, and if dissolved, to go to James Lescalliott and his heirs for ever.

On Dec. 1, 1791, a piece of ground in Garland Alley, otherwise Two Swan Yard, measuring about 93 feet by 11 feet, containing six messuages, stable, and buildings, was leased for sixty-one years at 12*l.* per annum, on condition that the lessee laid out 300*l.* on the erection of another building. On Sept. 1, 1826, another portion of the property was demised to Henry Sandford for thirty-one years, at a rent of 60*l.* per annum. The rents, thus amounting to 72*l.*, are duly received by the churchwardens, and applied as directed. I may here add that these lettings were effected by public tender, according to the custom in the parish.

The recipients are generally aged widows and widowers, selected by the churchwardens from the better class of poor of the parish, and enjoy the charity for their respective lives.

The value of the coat, waistcoat, breeches, shirt, stockings, and shoes given to the men is 2*l.* 5*s.* 6*d.*, and the gown (2*s.* allowed for making), shift, shoes, stockings, presented to the women are estimated to cost 19*s.* 3*d.* The totals are, therefore, 27*l.* 6*s.* and 11*l.* 11*s.* respectively, thus leaving a residue of 33*l.* 3*s.* which is divided among the twenty-four in equal shares.

The prescribed letters have not been put on the coats and gowns within memory. See 'Report of the Commissioners concerning Charities,' vol. xxii. 1829. Everard Home Coleman.

71, Brecknock Road.

O'Brien: De Bryan (8th S. viii. 167).—If Mr. Carey will consult the Peerages compiled by Burke and Archdall he will find that the O'Brien family, represented by the Earl of Inchiquin, were not descended from the same ancestor as the Count of Brionne or Brienne, whose descendants in former

times took the name of Clare, and enjoyed the titles of Earls of Hertford, Gloucester, and Pembroke. The first-named family are descended from Brien Boromb, whose pedigree is traced from Heber Fionn, son of Milesius, King of Spain; the arms of the Earls of Thomond (extinct) and Inchiquin being Gules, three lions passant guardant in pale, party per pale, or and argent. The first Count of Brienne was the son of Geoffry, natural son of Richard I., Duke of Normandy. The arms of the Clare family were Or, three chevrons gules. Glover's 'Roll of Arms' (1245–1250) gives the arms of Guy de Brian, d'Azur, a trois piles d'or, and in Versailles Salle de Croisades, Andre de Brienne, Seigneur de Ramern (1191), who followed the French king in the third Crusade, and his arms are d'Azur, au lion d'or, semé de billettes de même.

JOHN RADCLIFFE.

"OUTSIDER" (8th S. viii. 185).—Mr. A. W. Fonblanque wrote, in 1833: "Those he cannot entertain, the outsiders" ('England under Seven Administrations,' 1837, vol. ii. p. 354). As early as 1856 the *Saturday Review* admitted the word to its columns, and again in 1862. No proof has yet been produced that "outsider" is of American origin; and why may it not as well have sprung up on this side of the Atlantic as on the other?

F. H.

Marlesford.

DANTE'S GEOGRAPHY (8th S. viii. 127, 215).—*Apropos* of this interesting question, will you permit me to call attention to the following lines, to be found in Shakespeare's play of 'Troilus and Cressida,' IV. ii.?—

> The strong base and building of my love
> Is as the very centre of the earth
> Drawing all things to 't.

T. F. F.

Thatched House Club.

KENTISH M.P.s (8th S. viii. 108).—Those interested in this subject may like to know that in *Arch. Cantiana*, vol. xxi. (just issued), is a paper by the Rev. J. Cave-Browne, giving particulars of the 'Knights of the Shire for Kent from 1275 to 1831,' containing a lot of useful information.

ARTHUR HUSSEY.

Wingham, Kent.

COLLINS'S 'ODE TO THE PASSIONS' (8th S. viii. 109).—In the summer of 1847, at the Royal Polytechnic Institution, Collins's 'Ode to the Passions' was recited five times a week by Mr. J. Russell, illustrated by drawings magnified by the opaque microscope, and accompanied by music by Dr. Wallis.

W. C. B.

In the Aldine edition of 'The Poetical Works of William Collins' there is a note that the ode was performed at Oxford, with Hayes's music, in 1750.

F. C. BIRKBECK TERRY.

SIR ROBERT CLARKE (8th S. viii. 69, 117).—Foss, in his 'Biographies of the Judges of England,' wrote thus: "Of the progenitors of Robert Clarke or Clerke no account has been discovered." Good Easter Church was burnt a few years ago; no information can be obtained from that source. Some of your readers may be able to visit the British Museum and consult the authorities Leslie Stephen gives in his 'Dict. of Nat. Biog.' In Good Easter register there is this entry: "Wm Clarke and Joane Poole were married together in the Church of Good Easter, Septr 1539." It has occurred to me that, as this entry comes after entries of later dates respecting Baron Clarke's family, Wm. and Joane Clarke may have been his parents.

M. A. OXON.

DICKINSON (8th S. viii. 169).—He is often mentioned in the letters of John Chamberlain and in those of the Rev. Joseph Mead, 1615–1623. He appears to have been constantly employed abroad on diplomatic affairs, and went with Sir Edward Conway and Sir Richard Weston to Spain and to Brussels during the negotiations for the Spanish marriage. In one letter he is described as "the late Lord Cheif Justice's, and now the Lord Treasurer's man." His name is sometimes spelt Dickenson, and sometimes Dickson.

CONSTANCE RUSSELL.

Swallowfield.

LEYRESTOWE (8th S. viii. 65, 150).—MR. TERRY, in explaining the meaning of this word, says that had it not gone out of use we could have done without the Greek *cemetery*. I have never been able to comprehend why it was deemed necessary to introduce *cemetery* into English. How came it that a foreign word was preferred to burial-ground and graveyard?

G. W.

Lair is used in Scotland to designate the piece of ground taken in a churchyard for a grave. It is also used in Galloway as a verb signifying to stick in a bog.

STAIR.

There are uses of the word at present, as to the first component part, in ledger stone, the stone which lies flat over a grave, and leger line in music.

ED. MARSHALL.

PORTRAIT OF WARREN HASTINGS (8th S. viii. 87, 211).—This portrait was painted by Sir Joshua Reynolds in 1766, and was sold at G. Watson Taylor's sale in 1832 for fifty-five guineas. It belonged to Lord Northwick, at Northwick Park, Gloucestershire, in 1862, and I have no record of its having been sold since. There is a full-length, by A. W. Devis, at the India Office, which has recently been engraved.

ALGERNON GRAVES.

6, Pall Mall, S.W.

DICKENS, ZOLA, AND "SPONTANEOUS COMBUSTION" (8th S. viii. 165).—There is a much earlier instance of spontaneous combustion than

that recorded by Dickens in 'Bleak House,' published in 1852–53; namely, in 'Jacob Faithful,' by Capt. Marryat, issued in 1834. Jacob's mother, the victim of intemperance, is reduced to a cinder, whilst his father is so much alarmed at the sight that he jumps overboard from the lighter on the Thames and is drowned. Jacob, according to the story, disposes of his mother's body for a considerable sum to a medical man. Be it, however, remembered that both these accounts come from works of fiction—illustrative, but not much as evidence. A doctor once told me that "he would believe in spontaneous combustion when he saw it."

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

I have no desire of detracting from the merits of either Zola or Dickens, both of whom, so far as I have read them, I greatly admire; but to Marryat, surely, in his 'Jacob Faithful,' belongs the priority, by some ten or fifteen years at least, of having introduced spontaneous combustion as a stock incident. THOMAS J. JEAKES.

4, Bloomsbury Place, Brighton.

It is perhaps worth noting, in connexion with MR. A. F. ROBBINS's interesting communication on spontaneous combustion, that Marryat preceded Dickens. 'Jacob Faithful' appeared in 1834, and 'Bleak House' in 1852–53. Faithful's mother is a drunkard, who dies in this horrible fashion.

W. E. A. AXON.

MACDOUGALL OF LORNE (8th S. viii. 168).—It is a hopeless task to endeavour to verify Highland marriages of the fifteenth century, although stray references may occur in ecclesiastical MSS. Gregory probably relied on tradition, and, as we know, Highland traditions are much more worthy of credence than those of any other portions of these islands. WALTER M. GRAHAM EASTON.

CHANNEL ISLANDS (8th S. viii. 168).—Probably Mr. D. Nutt, bookseller, Strand, could refer your correspondent to books on the *patois* of the Channel Islands. It is a coincidence that I have just seen that B. Quaritch, 15, Piccadilly, has in his last "rough list" of second-hand books the following: "Métivier (G), Dictionnaire Franco-Normand particuliers au dialecte de Guernsey, 8vo., portrait, cloth, 1870, 4s. 6d." A. COLLINGWOOD LEE.

A very fair exposition of the French *patois* spoken in the Channel Islands will be found in the work by D. T. Ansted, second edition, 1865.

A. H.

CHARLES TURNER, ENGRAVER (8th S. vii. 347, 391).—In the Print Room of the British Museum is a very complete set of the engravings by C. Turner, A.R.A., given or bequeathed to it a few years back by his daughter.

ALGERNON GRAVES.

6, Pall Mall, S.W.

"WOFUL" (8th S. viii. 184).—Another word, and one more frequently used, is in the same case. *Awful* is now ordinarily written as I have set it down, and in that form it is sufficiently impressive when, with the careless or the slangy, it is a mere synonym for "very," "excessively," or the like; but when a divine introduces it into his sermons, and we find it, as in Keble's, in such a passage as, "Every year, when Advent comes, the warning is repeated more awefully than in the last Advent; more awefully, by how much the time is nearer," there seems to me to be a significance and a dignity about *aweful* which the hackneyed *awful* has long since parted with. ST. SWITHIN.

"UNCUT" BOOKS (8th S. viii. 66).—I remember reading an anecdote concerning Mr. Lenox, the New York bibliophile, who complained that a certain book he had purchased did not agree with the description, insomuch that it was described as "uncut," but that all the leaves were separate—he being ignorant of the technical term. AYEAHR.

KENTING (8th S. viii. 187).—Writing of the domestic life of the Saxons in 'Nooks and Corners of English Life,' Mr. Timbs has the following remarks:—

"The art of making woollen cloth, which was known to the Britons, was by this time brought to perfection in England, especially in the South. This seat of manufacture must have been handy to the fuller's earth pits of Nutfield, where fuller's earth has been for centuries dug."

He then quotes as follows from the *Saturday Review* of April 23, 1859:—

"While Bradford was still the little local centre of a wild hill-tract in pastoral Yorkshire, the grey cloths of Kent kept many a loom at work in the homesteads of Tenterden, Biddenden, and Cranbrook, and all the other little mediæval towns that dot the Weald."

RICHARD LAWSON.

Urmston, Manchester.

CHURCHYARD CURIOSITIES (8th S. vii. 468; viii. 217).—I remember to have seen in the cemetery at Montreal, Canada, twenty-eight years ago, the photograph of a child let into the headstone over its grave. The photograph was protected by glass. It is, or was, the custom for a pane of glass to be let into the lids of coffins, so that the face of the deceased might be seen.

CELER ET AUDAX.

GILBERT (8th S. viii. 47).—See, under names, Sir H. Ellis's 'Introduction to the Domesday Book.' CHAS. JAS. FERET.

"RETIRAL" (8th S. viii. 228).—This is no new word. I find in Elisha Coles's English-Latin Dictionary, 1749: "*A retiring, Retiral*, Recessus."

W. R. TATE.

Walpole Vicarage, Halesworth.

HUGUENOT RECORDS (8th S. viii. 207).—The library attached to the "Hospital for poor French Protestants residing in Great Britain," in Victoria Park, South Hackney, founded in 1708 by M. de Gastigny, a French gentleman, Master of the Hounds to King William III. when Prince of Orange, contains a large collection of works relating to Huguenot history. Possibly your correspondent may find there the information he requires.

EVERARD HOME COLEMAN.

71, Brecknock Road.

LONDON STREET SIGNS (8th S. viii. 144).—It may interest some of the readers of 'N. & Q.' to learn that there is an engraving of the sign of the "Running Footman," lately removed from Charles Street, Berkeley Square, in 'Old and New London,' vol. iv. p. 334. MUS URBANUS.

MOVABLE TYPES (8th S. viii. 226).—Movable types have repeatedly been invented. Long before the Christian era they were used at Thasos, as is proved by the occasional inversion of letters in the potters' marks found on pottery of Thasos which may probably be assigned to the fifth century B.C. ISAAC TAYLOR.

BARON METGE (8th S. viii. 147).—The mother of this Baron of the Exchequer was Janet Lyon, of the Strathmore family. The baron had issue a daughter only, who died unmarried.

LEO CULLETON.

Miscellaneous.

NOTES ON BOOKS, &c.

The Origin of Plant Structures by Self-Adaptation to the Environment. By the Rev. George Henslow, M.A., F.L.S., F.G.S., &c. (Kegan Paul & Co.)

THIS book (which is one of the "International Scientific Series") is to be read in connexion with the author's previous work, 'The Origin of Floral Structures through Insect and other Agencies,' and it is believed that the two taken together furnish a tolerably complete proof of the truth that the origin of all plant structures issues from self-adaptation to the environment (directly or indirectly) without the aid of natural selection. Darwin recognized action of this kind as an origin of species in plants (varieties are simply incipient species), but thought it exceptional, whereas Mr. Henslow contends that it is the rule in nature, and that Darwin's mistake arose from his not having studied plants in a state of nature to the same extent as those under cultivation. Every student of vegetable physiology and of the natural history of plants will find the work of high interest.

The Life and Times of James I., the Conqueror King of Aragon. By F. Darwin Swift. (Oxford, Clarendon Press.)

MR. SWIFT was one of the competitors of the Marquis of Lothian's prize essay for the younger members of the University of Oxford in the year 1889. The subject was 'James I. of Aragon.' He was not so fortunate as to attain the distinction for which he competed. The essay which he sent in received honourable mention only. Mr. Swift was not discouraged. The studies which he was induced to make have been fruitful. He has visited Spain, studied the geography of the country, read many unprinted records, and now we have the result before us in a most useful historical biography. If we spoke of the outcome of his studies as a great contribution to historical literature we should be unfair. Great works of such a nature are very rare, and when produced can only be the result of very wide reading; but if we exclude, as we must do, Mr. Swift's book from the highest class, it will, we are quite sure, take a permanent rank in the second. This, when we think of the loose way in which biographies are commonly written, is high praise.

James I. was a little infant when he came to the throne. He never seems to have been a boy. From early youth he possessed the qualities of manhood. Born rulers of men are rare in the world's history, and those who have an undoubted claim to be so regarded were but few of them born in the purple. Those persons who believe that genius follows blood (in the hereditic sense) will find some confirmation for their opinion in the character of James I. of Aragon. "On his father's side he came of the royal line of Aragon and the Counts of Barcelona. His mother's ancestry was still more illustrious: she was the daughter of William VIII., Lord of Montpellier, by Eudoxa Comnena, a child of Manuel Comnenus, Emperor of Constantinople." It has been suggested that James's character was in some ways a reproduction of that of his great-grandfather. It may be so; but, so far as we are able to estimate their respective characters, James was the nobler far of the two.

Mr. Swift's book has one great advantage over most biographies. He tells what his hero did, but does not confuse and irritate by pausing to explain the moral causes of his actions. This is an unmixed gain to the reader, who, if he be blessed with common sense, can do guess-work of this sort for himself. A few pages at the end of the chapter which deals with the death of the king contains, it is true, a kind of moral summing up. We suppose that in the present state of English taste such surplusage is called for. It is, however, well nigh useless, for this reason. The Christian moral teaching was in those days identical with what it is to-day, but men's ideals were so different that it is impossible to compare any one, and especially a king, with his equals at the present day without perpetrating manifest injustice. Then, too, the moral feeling of the various parts of the Christian commonwealth of the West differed far more than it does to-day. We think Mr. Swift does not allow sufficiently for the perverted state of mind which had arisen on account of the long-continued warfare with the Moslem, and which had been increased tenfold by the action and reaction of the Albigenses and the Catholics upon each other. The author claims to have permitted the facts of the life of James "to speak for themselves, without being rendered inaudible by a buzz of needless comments." This he has done with a painstaking accuracy which cannot but meet with its reward in the estimation of every one of the very few who know how history ought to be written. We should, however, be unjust if we did not draw attention to the latter chapters, which deal with the feudal system as James came in contact with it and his relations to the Church, the State, and the Saracens. The whole of this part of the book is excellent. While telling plain truths there is no tendency to exaggerate the evil lives of the clergy or to throw an ideal covering over the Mohammedan invaders, whom it has been the custom, since we have left off calling them "infidels," to deck in fancy garments of a perfection such as has never as yet been reached by any branch of the human family.

Chronicles of Finchamstead, in the County of Berkshire. By William Lyon. (Longmans & Co.)

This is a handsome book, abounding in illustrations. The author is given to be somewhat too discursive, but we may well forgive him for this when we find that, in the spirit of a true antiquary, he has left no stone unturned to discover all he can relating to the history of the place whose chronicles he has undertaken to compile. Not only are the inscriptions inside the church recorded, but those in the churchyard also, where the poor sleep, are given in abstract. We are very glad of this, for, though it is contrary to law, the older stones in our parish graveyards are constantly made away with for the sake of making room for new ones, on which fees have to be paid. We know a parish in an eastern county where some sixty years ago one of the churchwardens removed many stones from the churchyard and paved the court adjoining his kitchen with the same. The volume contains many tabular pedigrees, some of them —as, for instance, De la Hay, Mompesson, Tattershall, and De la Hoese—will be of interest to many who live far away from Berkshire. So far as we have been able to test them, all are accurately compiled. There is an interesting catalogue of names of fields and houses within the parish. None of these seems very striking, but they are many of them useful for comparison with places far away. There is here a well called Dozell's or Dodswell's well, which the author thinks may have taken its name from St Oswald. Has he any documentary or oral evidence for this? If he has, we withdraw our objection. If he has nothing beyond guesswork to go on, we think it a speculation unworthy of an antiquary who usually shows himself so careful. Mr. Lyon has furnished his readers with many records; we are glad to say that nearly all are given in the original Latin as well as in the vernacular. The recan be no objection to supplying translations of charters, Court Rolls, and the dozens of other old documents which illustrate the life of former days; but the habit of letting them appear in standard books in an English form only is a growing evil, and it is one that cannot be too severely reprobated. The index is copious, and, we believe, accurate.

Tragico-Comœdia de Sancto Vedasto. Edited from Manuscripts at Arras by W. Sparrow Simpson, D.D., F.S.A. (Stock.)

The learned librarian of St. Paul's Cathedral is an enthusiast regarding all that relates to St. Vedast. His 'Carmina Vedastina,' a collection of early poetry relating to the saint, was issued but a few months ago. Now we have what may be loosely called a mystery play in the saint's honour. The word "mystery," or "mystery-play," is very loosely used by most of us. We shall not pause to endeavour to define what is its exact meaning. As commonly used in this country, it is made to include all those dramatic works either in the language of the Church or the various European vernaculars which were written with a religious object. They commonly relate to persons and scenes mentioned in Holy Scripture or to the lives of the saints. Many of these plays have already been printed, and we trust that a time will shortly arrive when all of them will be put beyond the reach of danger through the agency of the printing-press. The mystery plays of Chester, Coventry, and York, and the collections known as the Digby and Townley mysteries, are, we do not doubt, familiar to many of our readers. The Reformation struck a death-blow to mystery plays in this country, though we have evidence that they continued to be performed in the reign of Elizabeth, and probably at a somewhat later date.

The Reformation, coupled with what is loosely spoken of as the revival of letters, stamped out the old mystery plays, and their place was taken either by genuine Latin and Greek dramas, or by cold imitations thereof, written, for the most part, by men who regarded classical literature as the only model to be studied by men of their own time. The early Jesuits went with the times, though they avoided many of the extremes into which the Renaissance led some of its wilder followers. The play before us is believed to have been written with a view to its being performed by the students at the Jesuit College at Arras. If this be so—and we see no reason for calling the opinion in question—it is surprising that the life of a mediæval saint should have been chosen as the subject.

So far as is known, this curious play exists but in two manuscript copies, both of which are preserved in the town library of Arras. Its author is unknown. Whoever he was, he was a scholarlike person, who had been trained to write the Latin of the revival with facility, though we can hardly say with elegance. As a memorial of the reverence paid to St. Vedast it is of interest. We are also grateful to Dr. Simpson for printing it, as it is a valuable relic of a time when literature, as well as politics and theology, was in a state of transition. As a work of art we can say little in its praise. The *dramatis personæ* are very far too numerous. In the words of the editor, "The author seems never tired of introducing fresh persons." Dr. Simpson thinks that the motive of the writer may have been "to give an opportunity to as many students of the college as could possibly be employed to play their little part upon the stage." This may have been the case; but it is a great trial to the reader. Though the editor gives what used to be called the argument of the play, we confess that the confusion produced in our mind has been such that we have but a hazy memory of all that happened.

Dr. Simpson is a careful and accurate editor. We are grateful to him for his work. We trust in future he may be called upon to edit works of more independent value.

During the coming autumn Mr. Elliot Stock will publish 'The Book-Hunter in London,' by Mr. William Roberts, uniform with M. Uzanne's 'Book-Hunter in Paris.'

Mr. Elliot Stock will issue immediately 'A History of Suffolk,' by Canon Raven, in his "Popular County History" series.

Notices to Correspondents.

We must call special attention to the following notices:

On all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

We cannot undertake to answer queries privately.

To secure insertion of communications correspondents must observe the following rule. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. Correspondents who repeat queries are requested to head the second communication "Duplicate."

Nabob ("Garcia").—He won enormous sums at various games, but in the long run, we believe, he died ruined.

Notice.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, Bream's Buildings, Chancery Lane, E.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

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Printed by JOHN C. FRANCIS, Athenæum Press, Bream's-buildings, Chancery-lane, E.C.; and Published by the said JOHN C. FRANCIS, at Bream's-buildings, Chancery-lane, E.C.—*Saturday, September 28, 1895.*